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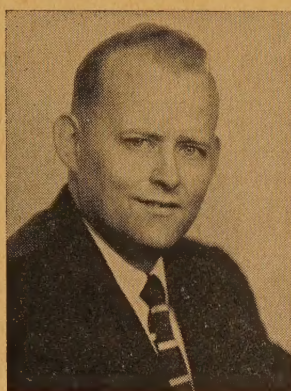
JUN 16 1966

The ANSGAR LUTHERAN

SIX NEW PASTORS FOR SYNOD



Melius Bollesen, called to be associate pastor, Trinity Lutheran, Norwalk, Calif.



Niels Carlsen to become Chaplain in U. S. Army.



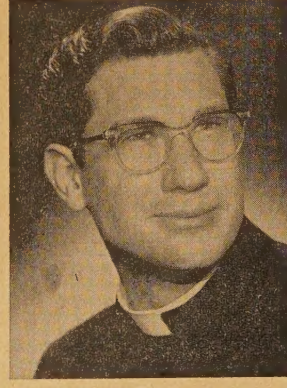
Franklin M. Highby, called to be pastor at McNabb, Ill.



Harry C. Sorensen, called to be pastor at St. Paul's Lutheran Church Neola, Iowa.



Woodward Ching, associate pastor at Edina Community Luth. Church, Minneapolis, Minn.



Douglas J. Toepel, associate pastor, St. Paul's Lutheran Church, Lynwood, Calif.

The first four candidates expect to be ordained at the Annual Convention, Cedar Falls, Iowa. The last two are ordained and they are applying for membership in the synod.

News and Notes



Pastor and Mrs. H. A. Svendsen celebrate Golden Anniversary.

GOLDEN WEDDING ANNIVERSARY

Rev. and Mrs. H. A. Svendsen of Emmaus Lutheran Church, Eugene, Oregon, celebrated their Golden Wedding Anniversary May 23rd. At the parish hall, the members of Emmaus Ladies Aid were hostesses to the family get-together, sons and daughters and their families, at a noon day dinner, which was prepared by the Ladies Aid. Lace tablecloths underlined with gold lining were used. Flowers and decorations were in keeping with the gold color scheme. An attractive wedding cake was the main centerpiece.

In the evening the members of Emmaus Lutheran Church congregation had a reception honoring Rev. and Mrs. H. A. Svendsen. The parish hall was beautifully decorated in keeping with the occasion. A program consisting of solos by Svendsens' daughter,

Mrs. Alice Jensen, and by Niel Fleming. The choir rendered the anthem, "My God and I." The grandchildren as a group sang a hymn. Rev. Christian Justesen of Fresno, California, District President of United Evangelical Lutheran Church spoke, also there were greetings from Rev. Ingward Olsen of Bethesda Lutheran Church, Eugene, Oregon. Telegrams and greetings that were sent from former congregations and friends were read. A special greeting was sent to them from Rev. Hans C. Jersild, National President of the United Evangelical Lutheran Church. A gift of money was presented to Rev. and Mrs. H. A. Svendsen from the Emmaus Lutheran Church congregation. In closing the two daughters, Mrs. Alice Jensen and Mrs. Ruth Tange, sang the benediction. The Dorcas Society was in charge of the serving. A beautiful wedding cake was the main centerpiece. Individual cakes,

fancy molded ice cream and co were served to everyone.

H. Andrew Svendsen was a far at Staplehurst, Nebraska, at the of his marriage 50 years ago to M Petersen at Fredericksburg Lutheran Church in Minden, Nebraska. years later, the couple decided to their farm, so that he might enter ministry.

In the fall of 1908, they moved Blair, Nebraska, where he entered Dana College from which he graduated in 1912. In 1915, he graduated from Trinity Seminary ordained during a convention of United Evangelical Lutheran Church Luck, Wisconsin, where his son-in-law Rev. Reynold Tange, is now serving.

The Rev. Svendsen's first call to a country church at Jacksonville, Iowa, where he soon found him clearing brush and weeds that surrounded the church and nearby cemetery. That fall the church building raised four feet in order that a basement with adequate heating system could be installed. Next a four-room bungalow was built to replace the old parsonage. At the end of the 10-year stay at Jacksonville, Svendsens had transformed the old run-down church building and cemetery, so the entire church property was beautified, it became a lovely country home, and the cemetery was judged to be one of the most beautiful in Shelby County.

The family of seven children was now growing up and becoming of high school age, prompted to seek better school opportunities, so they accepted a call from Owatonna, Minnesota serving four congregations. In 1919 they accepted a call to Hutchinson, Minnesota. A new church was built there in 1939. A call came from Iverne, North Dakota in 1942, and there were there five and one half years. A new church was dedicated in 1942.

While at Luverne, North Dakota came the call to Emmaus Lutheran Church, Eugene, Oregon. They came to Emmaus Lutheran Church, October 14, 1947. With Rev. Svendsen's enthusiasm and Mrs. Svendsen's gracious hospitality, the congregation has tripled in membership, the church building has been remodeled for larger seating capacity, and a new parish hall has been built.

After serving the ministry for over
(Continued on page 9)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

"A HANDSHAKE ALL ROUND, PLEASE!"

The state of the church is something we read much about these days. We get reports from pastors, when they report to their local annual congregational meetings. We hear about the state of the church, when the synodical presidents report. We also get some ideas about it when we read the reports of district and conference officials. We read about it when reports are given about certain parts of the church, the Sunday School and the Luther League, the Brotherhood and the boards of charity, etc.

Most of these reports seem to indicate that everything is fine. We are reminded of J. B. Phillips' translation of Cor. 13, 12, where he translates "Greet one another with a holy kiss," into this sentence, "A handshake all around, please!" The work of the church makes progress. The people respond well. There is really no reason to complain. The devil is being defeated on every count. Of course, there may be a few things that should be improved. But a bit more efficient organization and the introduction of a few better methods in the fields of evangelism and stewardship, and the devil will hardly dare to move. We are growing, we are building, we are doing fine. The youth work is fine. The youngsters in the Sunday School are little angels. Parents are showing true devotion and concern. There are no false brethren. The sins among the people are so insignificant that they are hardly worth talking about. Let us be optimistic. Christ will win.

But stop just one moment, please. Read the Second Letter to the Corinthians, and you begin to wonder if we really are doing so much better than the people at Corinth.

It is not a bad idea to read the Apostolic Letters as we read the reports about the church of today. One of the best reports of modern times was the one that the church leaders of U.S.A. brought back from Russia. They tried to analyze the situation. We wish they would do that more in the reports about the church in America. The Letters in the New Testament do try to penetrate into the very heart of the problems. They are truly human and therefore they are truly honest.

Paul's second letter to the Corinthians is a very human letter. He writes a great deal about his own personal circumstances, feelings and activities, but he always writes about himself in such a way that you get to think of God or of the work of God. Paul does talk about evangelism and stewardship in this letter. But he goes right at the heart of the enemies of the Kingdom, when he says that he fears to come and visit them, because he may find arguments, jealousy, ill-feeling, divided loyalties, pride and disharmony. Says Paul, Shall I have to grieve over many who have sinned already and are not yet sorry for the impurity, the immorality and the lustfulness of which they are guilty?

He wants them to consider whether they are real Christians at all. He has the ambition that they may

have true Christian maturity.

Are we moderns not too wrapped up in ourselves and in our own cleverness? Paul's dealings with the Corinthians were not marked by "cleverness." He simply trusted in the power of the gospel and in the work of the Holy Spirit.

Are we not in danger of being "clever"? We live in an age of automation. We just push a button, and off we go. Aute L. Carr of Yale suggests that this automation becomes a substitute for God. Is it too much to warn against using all the clever methods in our church work as a substitute for the Holy Spirit. Don't get us wrong. We are not opposed to good methods, but we must never forget that it is the Holy Spirit which must convict men of sin and show them Jesus Christ.

A number of writers have recently discussed the work of the modern pastor. It is suggested that he is overburdened with details of organization and methods that call for much time and personal efforts. A pastor needs to be able to meditate and to sit and dream about his text. A good sermon is a creation. A sermon is not a lecture about some facts. It is much easier to prepare a lecture than a sermon. A sermon is like an inspired poem, or it should be like that. It is a product out of the heart of the pastor as he meditates, studies and prays.

Many people join the churches now because religion is popular. This is the time when good preaching is needed, so that these people may be built up in their faith. But how is it possible for the pastor to get to know these many individuals and enter into their lives with all the details on his hand? How can he find time to see visions?

The Christian people should be a great help. But they are so used to methods and organization that they seem lost, if they are not told how, when and where to go and what to do. It seems to us that when we read about the great spiritual movements of the past, when men were stirred by such men as Moody, Spurgeon, Vilh. Beck, Hans Nielsen Hauge and many others such as Wesley, Spener and Francke, that the ordinary people were set so much on fire that they went about to win others, without all the modern techniques which we use today. They were led by the Spirit. The inspiring thing about these people was that they could not be silent about Jesus Christ. Now we have to organize witnessing. These people simply obeyed the voice of the Spirit.

We feel sure that we are touching on something here that really worries many. Why so little spiritual power; why is our work not more dynamic? We have Bible study and urge people to pray. But there is one thing that is more important than both Bible study and prayer. It is obedience, obedience in our personal life. We need the obedience that will go when the Spirit says go. What if we got so far that we denied ourselves of some of the innocent enjoyments we have for the sake of calling on some one who needs Christ? This spirit

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Church News from here and there

STUDENTS ARE STIRRING IN LATIN AMERICA

On this continent, as elsewhere, students are always in the van of the struggle for liberty. They are the first out when the populace begins to stir against dictatorship and are the last to submit when a dictator seizes power. In Argentina the students still opposed Peron when the general had already become the master. In Guatemala and in Venezuela students were the shock troops of the democratic forces at the end of the war and played an important part in ousting their totalitarian rulers. It is vitally important to the future of Latin America that students remain active and alert and during the past few weeks a general wave of unrest among them has shaken the continent from the Rio Bravo to the Rio de la Plata. They have become a sort of "maquis" fighting their battles not in the hills but in the city streets.

This is a delayed reaction to the fall of Peron, for other dictators, now frightened, are seeking security and tightening the methods of terror. The first symptom of their weakness is the growing activity of student bodies.

In Argentina the students took over the university buildings demanding the resignation of the Minister of Education, Atilio Dell'Oro, leader of a clerical group which had infiltrated the government. They won. Dell'Oro, said the students, is trying to set us back to 1953, when Peron subjected education to the Catholic Church, and is undermining the "de-peronization" of the faculty. Dell'Oro is the only member of General Lonardi's cabinet now with General Aramburu, who is more liberal than his predecessor, but the neutrality of the Catholic forces was purchased at the price of Dell'Oro's participation in the present government.

In actual fact, student agitation is a reflection of the struggle of all parties around the religious question. While Socialists and Radicals wish to preserve the laws promulgated by Peron towards the end of his rule—separation of Church and State, secularization of schools, acceptance of divorce—the conservatives, including the Democratic and Catholic parties, are seeking a return to the situation of 1953 when Peron bought Church support by giving major privileges to the clergy.

In Guatemala students are also fighting for lay schools. The centre government is striving to preserve a balance between pressure from the Church demanding to control education and the country's tradition of lay schools which is more than a century old. The students demand that all privileges given to the Church be now rescinded.

Norwegian Parliament Approves Full Clergy Rights For Women

The lower chamber (Odelsting) of the Norwegian parliament passed a bill to give women "full and unrestricted rights" to serve as pastors in the State Lutheran Church. The vote was 80 to 20.

The measure went to the upper chamber (Lagting) which was expected to approve it by a comfortable margin.

The bill amends a 1938 law by deleting a special clause which gave the government the right to appoint women as pastors but permitted congregations to reject such appointees. Under the amendment, congregations will no longer have this veto power.

World Population Now 2,547 Millions

The total population of the world is now estimated at 2,547 millions, according to the **United Nations Demographic Yearbook**. The birth-rate has declined steadily since its peak in 1946-47, but infant mortality is decreasing and life expectancy is being prolonged. According to Dr. Paul Schuler, a member of the Intergovernmental Committee on Migration at Geneva, the problem facing modern civilization is not over-population, but poor distribution of it in relation to available resources.

For instance, Italy with 115 inhabitants per square kilometer is over-populated while the U.K. with 207 inhabitants per square mile does not have an excess of people; Switzerland, without mineral wealth and with one third of its territory covered by high mountains above pasture height is a rich land because every available acre is cultivated, but India and China are considered underdeveloped and poor, because only 10 to 15 percent of arable land is cultivated.

Thus, Dr. Schuler, opposing the Malthusian theory, advocates the basic measures to solve the world problem of so-called over-population: one is carefully planned migration; another a much increased availability of free investment capital for widespread programs of agricultural and industrial development and a third thorough exploration, on strictly scientific lines, of all the hitherto unexploited resources of the planet in relation to the more densely populated areas. The plans made in three fields should then be implemented under the guidance of one single agency.

500 Occupational Missionaries Needed For Jobs Abroad

"Occupational Missionaries" is a name now given to professional trained persons who go out under the U.S. Point Four program of aid to under-developed countries. Some five hundred jobs are now open in such fields as secretaries (age 21-35); nurses and doctors with public health training; the county-agent type of farm expert; teachers who have been principals and superintendents; engineers and executives with long and varied experience. A two-year contract is offered with generous pay, and the Koinonia Foundation which is recruiting these "missionaries" will give the additional specialized training.

The Koinonia Foundation, established in 1949, is a non-profit and non-denominational body identified with the Camps Farthest Out Movement which was founded by Dr. Glen Clark. CFO as a prayer group and an action group has a great record of spiritual and practical achievement. The Koinonia Foundation (the word *koinonia* is from the New Testament Greek and means brotherhood, sharing, fellowship) is dedicated to the world-wide mission of finding true Christian women and women with specialized skills who will go out into the areas of need overseas to combat hate, hunger, disease, ignorance and fear. The Koinonia Foundation recruits these experts, trains them to become shirt-sleeve ambassadors and helps to place them in foreign programs of governments, other agencies and missions. Men and women with this Christian approach to Point Four are serving on five continents, and because of their preparation in disciplines of the spirit, of their belief

prayer, of their understanding of the ways, problems and aspirations of peoples of other cultures, are helping significantly to open the way for peace as well as for modern development and progress.

The Soviets are reported to have at no less than 100,000 experts to help China catch up with the 20th century, but the American Point Four program has less than 3,000 experts available for a world-wide plan. Such men as Dr. Frank Laubach, Dr. Waldo Judd, Dr. Glenn Clark and others of similar standing, who are fully aware of the urgency of the need for trained people willing to go abroad, have expressed the conviction that the kind of additional training given

by the Koinonia Foundation "is the very hope of America abroad." Any man or woman who feels qualified to fill a job in the categories described above would find it extremely worthwhile to communicate with the Koinonia Foundation, Box 304, Pikesville, Maryland.

White Pastor Assigned To Negro Lutherans

A young man who will become the first white pastor of an all-Negro congregation in New York City was ordained at Albany, N.Y. by the New York and New England Synod of the United Lutheran Church in America.

The Rev. Robert Tange Neilssen of

Brooklyn, 28, has been called to the Church of the Transfiguration at 74 West 126th Street, a congregation of more than 3,000 baptized members that was organized in 1923. He will succeed the Rev. Paul E. West, a Negro. The church's first pastor, Mr. West is retiring because of ill health.

Mr. Neilssen, who was graduated from Lutheran Theological Seminary at Philadelphia in May, has preached at the church occasionally since last October. He said he was interested in serving a Negro congregation because "they need the gospel and there was no one to preach it to them."

He said he had been received warmly by the congregation and was "very moved by their response." Some fifty members of the Manhattan church came to Albany in a chartered bus for Mr. Neilssen's ordination, conducted during the synod's 28th annual meeting by its president, Dr. Frederick R. Knubel.

It was said to be the first time in the synod that a white pastor had been assigned to a Negro church.

THE LIVING WORD

By Luther A. Weigle

The preposition "of"

The most versatile and ambiguous of the prepositions in the King James version of the Bible is "of." It is used where we would now say "by"—Jesus is said to be baptized of John and of the Spirit into the wilderness; "to be tempted of the devil." "To be seen of them" is "to be seen by them," and "have glory of men" is "be praised by men" (Matthew 6:1-2). "Bidden of any man" is "invited by any one" (Luke 14:8).

"Which was spoken of the Lord by the prophet" may be understood to mean the prophet's word concerning the Lord; the clause is cleared of ambiguity by the present translation, "that the Lord had spoken by the prophet" (Matthew 2:14). Similarly, John 8:40, "which I have heard of and" means "which I heard from and."

"The zeal of thine house" is "zeal of thy house" (John 2:17); "zealous of the law" is "zealous for the law" (Acts 21:20); and "a zeal of God" is "zeal for God" (Romans 10:2). "Of long time" (Acts 8:11) is "for a long time."

The King James Version sometimes uses "of" where we would now use "with." Examples are "in comparison of you" (Judges 8:3) and "providing the king of sustenance" (2 Samuel 32). The expression "I am sick of

love" (Song of Solomon 2:5) now implies surfeit and distaste; the better translation of the Hebrew is "I am sick with love."

To "rejoice more of that sheep than of the ninety and nine" (Matthew 18:13) means to "rejoice over it more than over the ninety-nine." "Power of" means "rule over" in 1 Corinthians 7:4. "Compassion of" (Hebrews 10:34) is "compassion on." Timothy is urged (1 Timothy 4:12), not to "be an example of the believers," but to "set the believers an example."

Occasionally "of" is redundant, and may simply be dropped. Examples are: "Asahel would not turn aside from following of him" (2 Samuel 2:21); and "they thought that he had spoken of taking of rest in sleep" (John 11:13). "They left beating of Paul" (Acts 21:32) means "they stopped beating Paul." The redundant "of" is Shakespearian usage; for example, in *As You Like It* (IV, 3, 10) Silvius, delivering Phoebe's letter, says:

"I know not the contents; but, as I guess

By the stern brow and waspish action

Which she did use as she was writing of it,

It bears an angry tenor."

BOOK REVIEWS

THIS WORLD AND THE CHURCH
By Howard Hong, Foreword by Bishop Hans Lilje, Augsburg Publishing House, 143 pages, \$2.50.

This is a most stimulating book for the Christian pastor. The pastor ministers to his flock and is often satisfied just to keep the flock happy. If he can show a little gain every year, church are taken care of, he is generally made to feel that he is doing all right. But he often fails to think of the world about him. His members also fail to think very much of the world about them and in which they are making their living. Dr. Hong has the conviction that the church has become guilty of leaving the world alone and that we have to rethink our whole attitude as a church toward the world.

Here are the chapters: Zarathustra and the Clocks; Pilate's Question; The Psalmist's Question; The Question of a Maid With a Broom; The Pharisees' Question; Between the Ghetto and the Sea; and then there are some conclusions in the final chapter. These Chapter headings indicate that the author is trying to bore himself into our thinking. Some of these questions might well be discussed at pastors' conferences because they are very challenging and they should serve to open the eyes of each pastor as to the world about him and the church's attitude to the world as well as the attitude of the world to the church.

JMJ

A Difficult Place to Confess Christ

THERE THEY STAND!

By Miss A. Jean Olson

An East German pastor and his wife were returning to their home not long ago following a short stay with friends in West Berlin. During their visit they had been given several books to take back to their parish library since new theological books were quite scarce in East Germany.

For the first time in several months, the couple was stopped at the border by a suspicious People's Police (East German) guard who asked to see their papers. These were in order. Then he asked to look through their suit-cases . . . including the books. When asked what the books were, the pastor replied they were for his church library. Just then the couple remembered that among the theological books was a novel which one of their friends had thought to include in the set as a personal gift to the pastor. Neither the pastor nor his wife could remember what the novel was about and they became very afraid that if the guard found it and the subject had even the slightest tinge of pro-Western sentiment in it, they could be imprisoned for smuggling anti-state propaganda into the East—a serious offense.

"We went through some very tense moments," the pastor's wife later recalled in telling us the story. "We had to take each book out and show it to the guard and I was so afraid when we came to the novel that it would be something dangerous. We were weak with relief when I took the book out and saw that it was called 'The Story of a Modern Christian.' The guard merely glanced at the title and since it contained the word 'Christian,' he never thought to look further."

She laughed a bit at their unnecessary fears after describing the incident but then said—"We have really had to hold onto our nerves in these last few weeks. We don't know what could happen next. It is good that we have too much to do and little time to think and worry."

During a recent visit to Berlin, we heard many stories describing the tension under which church leaders in the East Zone live. We were told how city "fire inspectors" periodically visit church buildings to "check fire installations" and take a good look around for any incriminating evidence of pro-Western or anti-Communist activities at the same time. And of the young party official who "thought" the parsonage was the home of a friend of his and wanted to find out what happened to him and along with that, what was going on in the par-

sonage. In a school for church workers in East Berlin we were told that if any of the pupils should bring back a Western newspaper or magazine after a visit to West Berlin and it was found in the building, the State could call that justification for closing down the school. Life isn't easy in the East Zone, especially for those who strive to keep a free church alive.

The struggle between the Church and the Communist State has been sharply intensified since January when 15 workers in East German railroad mission were arrested as "Western spies." Most of these workers had been serving in large stations in East Berlin where they attended to spiritual and special physical needs of thousands of German travelers who needed a place for counsel and rest in a big, strange city.

This action touched off a series of state regulations aimed at reducing the influence of the Church on the people and eventually, to create a state-controlled Church such as exists in Russia and the satellite countries. This the East German churchmen are desperately fighting for it means the Church would become a political instrument unable to protest against atheistic propaganda by the Communists nor to freely teach youth in Confirmation classes. The Church would be "encouraged" to proclaim Communist propaganda goals so often heard from "progressive" churches behind the Iron Curtain.

"The air is so thick here," an East Berlin church worker told us. "We don't know from one day to the next whether or not we can continue to teach our classes in religion in the schools. Parents are being threatened that if their children stay in these classes and do not join the Communist-sponsored youth organizations, the father can lose his job and other bad results could occur. Mothers tell us they want their children to receive Christian instruction but when they have a family to feed and want a peaceful life, they can resist this pressure only so long."

Perhaps the most effective and therefore the most dangerous way the State is trying to undermine the Church is through the public school system in East Germany. Here youngsters are taught that the Church is a "relic of the Middle Ages" and that Stalin (who will be the new one now?) is the Jesus Christ for today. Every effort is made to get them into communistic youth organizations. Beautiful picture magazines subtly following the Party Line are given free to school children.

cannot receive church magazines because "there is not enough paper for printing them," Club uniforms, games, play-days, excursions and every interesting entertainment for youth are woven into these organizations and become irresistible to many youngsters who cannot see the political purpose behind them. Church organizations for youth are prohibited.

History books are rewritten to follow Communist theories and school grades on "political attitude" are of decisive importance in determining who is graduated or allowed to enter an institution for higher education. God is mentioned in Communist encyclopaedias as "a mythical being." School children of all ages are asked to write regular essays on such topics as "My Parents' Political Attitude Since 1945" and "What My Family Thinks of Pope Dibelius" (leader of the Church of Berlin-Brandenburg who is sharply criticized by the Communists.)

All this instruction makes an impression on young people, particularly when the State is at the same time making it more and more difficult for the Church to reach youth through normal channels. As our East German pastor's wife told us—"Even my own child came home the other day and asked why he couldn't attend the youth meetings. As soon as we forbid something that seems interesting to children, they want even more to taste it."

This year, 300,000 14-year-olds in Eastern Germany are pressured in every possible way to join Communist-sponsored Youth Dedication preparatory courses which conclude with a ceremony resembling Confirmation, but the youths dedicate themselves to the State instead of affirming faith in God. The State has also instituted a "Name-giving Ceremony" to replace baptism and a "Marriage Ceremony" to replace church weddings. Earlier, the vast majority of Christians in the East Zone had resisted and denounced these measures, but the number of these who participate is steadily growing. The Church is slowly being reduced to a "core of the faithful" but the courageous witness of this "core" in their love for Christ is an inspiration to the world. The mental and physical strain under which many of them live is something comfortable Westerners can only imagine.

We had a long talk one morning with one of the church leaders in Berlin. His description of the problems faced by the Churches in the East and the possibilities for reaching acceptable solutions in the near future was rather pessimistic. "Any compromise made by the Communist State will bring an end to the Church as we know it now," he said. "Co-existence between materialistic atheism and Christian faith is im-

possible." However, he did describe one aspect of the situation which seems to work favorably for the Churches.

"Communists are extremely sensitive to world public opinion," he said. "They are very anxious to present a facade of religious freedom in East Germany before the rest of the world. Thus they have not actively taken over the churches as yet by substituting their own 'progressive' pastors (less than 7 out of 21,000 full-time church workers) because they know this would bring immediate and strong protests from the West."

This means, as we heard from several other church leaders during our visit too, that we in the rest of the Christian world must continue to show our real concern over the anti-religious activities of the State against the East German churches. We must continue to aid our brethren "over there" with all the spiritual and moral even more than, but along with, material support at our command. The churches need such aid more in these months perhaps than at any other time since the dark days before June, 1953, when so many churchmen were imprisoned. Their desire to know that fellow-believers on the other side care about their plight and are praying for them means more than any other form of aid.

The tons of food, clothing, medicines and millions of dollars and Marks worth of aid being sent into the East by West German and American churches is providing a lifeline of support for the institutional church. This is the means by which it functions as a church. At the same time, Bibles, theological literature, personal letters and visits, prayers and public protests against anti-religious measures from the West plus the very fact that we care enough to send material relief, are helping provide the overworked churchmen in the East Zone with the will to continue.

It is true that these men need support from the West. But at the same time, the West can learn a great deal from the other side about real Christian witnessing. Perhaps one of the most significant statements we heard during our visit to East Berlin was from the hard-working wife of a church school director.

"Our life here is more real than in the West," she said. "There they go to bed at night in peace while we do not know what we will find when we wake up in the morning. It makes us a little more dependent on God."

And when God is for us, who can be against us?

A Trip to Kyushu

By J. M. T. Winther, Japan

My daughter and my good friend Pastor Lloyd Neve had invited me to come to Kyushu and preach some Easter sermons.—I do like to preach, no matter where it is, but certainly no place rather than down in my old fields, where it is possible to meet dear old friends and hear them tell of new experiences in their life with and for God. But Kyushu is far from Kobe, just 400 miles either to Saga or Kurume. Now we have airplanes, and our trains are not bad at all. It is a rare occurrence to have a train late even by a single minute.

But Japan is overpopulated, and the trains are over-filled. We have three classes. I have never been in first class. I have travelled second class only twice after returning here, before I had gotten adjusted to our regular conditions.

But the trains are almost always full. On one occasion Maya showed me the honor to come here for my birthday, she came on the night train and left on the next night train, but as she had stood up a good deal of the time coming up here, she felt too tired to do it again the next night, and "splurged" to the extent of buying a second class ticket for herself, with the result that she had to stand up 6 hours before there was a vacant seat that she could squeeze herself into before any was too quick for her, and she found it no easier to stand up in second than in third class.

So I have bought myself a good strong satchel that serves very well to sit on and I have had many a good sleep on it. But this time the center aisle was so full that it was almost impossible to find a place where it could be squeezed down, and as for sitting on it! I did gymnastics for 10 hours, rising and twisting myself sufficiently to let some one pass, and then trying to slide down between all the others, only to repeat it again and again. I boarded the train at 8:30 P.M. it was 6:35 before a single seat was vacated in my car, and then it was just where I had been the whole night, so I quickly squeezed down in it, and got a couple of hours of restful slumbers. Then I had to change trains and there was not even a possibility of sitting on one's own satchel; you were grateful that you could get it in among the legs of the others who had to stand up. So it was a splendid sight for sore eyes after 16 hours train ride to see Maya, to get in her car, get a chance to clean up, to eat and get a full hour for a nap, before it was time to go to Kurume, and from there to Tanushimaru. But it almost looked as if it would be in vain. A storm had blown up and the rain pelted down. You did not hold an umbrella by the handle; you gripped the cloth with both hands and tried to hold it down over your head. But actually there were 30 in the church, and they listened, to a sermon, and then answers to questions. Our meeting lasted from 8 to 11, for it was not before that that Pastor Neve came back from another place where

he had had his regular meeting (he trusts me to take care of myself, so that his personal work shall not suffer because I come around).

Next day we had excellent weather, and then we went way up near one of the highest points in Kyushu, Mori. One of the places where Pastor Neve has succeeded in building a church, and it was a joy to see it filled, to the extent that it was necessary to open to another room.

The man who has done the work there, is a young man who began to think of his soul when he got married and had 6 ribs taken out. He became a Christian and Pastor Neve sent him to our Bible School, and after only one year here placed him in Mori. Now he has been there three years. He has had his Sunday school and morning service in Mori every Sunday morning. Then in the afternoon he has walked out to a mountain village ten miles away for an afternoon service there, and walked back again and had his evening meeting. Another day he has walked four miles out and four back again. "That is easier for him than it would be for us, he has six ribs less to carry than any of us," was the explanation someone gave. It is no little job for such a young man to have meetings practically every night, and of course he was all alone about it while Pastor Neve was away on furlough. Now both he and his wife, daughter of one of the prominent citizens of Mori, are back here at the Bible School, he for his second year, she for that part of her first year, which she did not get two years ago when she went home to marry. But sitting there and seeing more than 80 people meeting from the mountain town and the surrounding villages was well worth spending another night on the train.

That meeting too was rather protracted, but certainly not too long. One of those who had come in from one of the other places where Hiratsuka has gone for meetings was a widow, who has sent us two of her three daughters to the Bible School, the third was in the E.L.C. Bible School in Shizuoka, as her former pastor is teaching there.

Meeting her, I used the Japanese formula on meeting one the first time, but she told me that it was not so. When she was a little girl, she had come to our Sunday School in Kurume, and she remembered not only her family and the pastor and his family but also many of our old friends from that time.

While still very young she had been brought to Tokyo. There she had married an artist. Like so many others they were "burned out" during the war and lost everything. Distressed and weakened they moved to his home town Oguni, here among the mountains, where he lived his life. His wife is now teaching in the Middle School and is having a Sunday School, and now the third

(Continued on page 13)

The H-Bomb Can Never Defeat Communism

BUT THERE IS AN ANSWER

The attack which Communism is making today upon the Church and religion may not be altogether unfortunate if it leads the Church to a re-examination of the foundations of its faith.

The Church would do well to look into the reasons behind the Communistic attack and review the strength or weakness of the positions against which communism is aiming its heavy guns. For, as E. Stanley Jones has pointed out, if there is anything wrong the sooner we find it out the better.

For example, the main attack of communism upon religion—including Christianity, Judaism, Hinduism, Mohammedanism and all the rest—is its lack of concern with the downtrodden and oppressed of the earth. Following the lead of Karl Marx, it criticizes Christianity for placing so much attention upon the world to come and ignoring the unjust social conditions under which men are suffering today around the world. Not only does religion ignore these conditions, say the Communists, but men originated it in order to keep their fellow-men in bondage and render them content under oppression, thus using religion as an effective "opiate."

This is a serious criticism and should be faced. It must be admitted that a study of the history of religion reveals that there is a measure of truth in the accusation. Religion, all too often, has been perverted from its original genius as divine concern with human need. Fire is one of man's greatest boons, but, if misused, it may work great harm. So is it with religion.

There are many answers that the Church might give to the barrage of criticism which communism has

launched against religion.

But such arguments do not yet get at the source of the matter. The most effective method to meet the arguments of the Communists at this point is for Christian people throughout the world to rise in the power of God and seek to apply with new vigour the Christian principles which lie at the heart of their faith, to all these social problems—and with a sacrificial concern far beyond any that communism, without God, can ever hope to muster.

It is a vital part of the Christian faith, for example, to believe that the racial problems of the world can be solved by the application of Christian ethics and the principle of love.

But let there be such a revival of New Testament Christianity with its invincible demands for love and concern that all traces of racial bitterness together with all contentions over superiority of race and class shall cease and all men become brothers in Christ. This would do more to stop the mouths of Communists than all other arguments that could possibly be marshalled.

Let the Christian religion launch a major attack everywhere in the world against all types of oppression and injustice of whatever nature. In addition to fighting communism with words and arguments, let Christianity demonstrate the essential quality of its nature by deeds of love and concern. After all, this is its only sure defense. "You will know them by their fruits," said the Master.

Condensed from "The Christian Evangelist"

NEWS AND NOTES

(Continued from page 2)

40 years, Rev. and Mrs. Svendsen have decided to retire and live nearby their two daughters and two sons and their families in the Middle West. They have three sons on the Pacific Coast. Rev. and Mrs. Svendsen have seven children; Alvin, at Yakima, Washington; Alice, (Mrs. Lyle Jensen) at Hutchinson, Minnesota; Ethan, at Terre Haute, Indiana; Edwin, (Rev. Edwin Svendsen) at Eugene, Oregon; Sheridan, at Puyallup, Washington; Shelby, at Hutchinson, Minnesota;

Ruth, (Mrs. Reynold Tange) at Luck, Wisconsin.

The Suomi Synod Discusses Lutheran Unity

The Finnish Evangelical Lutheran Church of America (Suomi Synod) 33,000 baptized members, has discussed Lutheran unity the past year, and it will be before the annual convention of the synod June 17-20 at Ashtabula, Ohio. There is a divided opinion within the synod as to how, when and with whom to merge. The merger committee of the synod has reported that it does not seem feasible to merge with the three or four Lutheran bod-

ies that plan to vote on merger this summer. The Augustana-U.L.C.A. invitation was the one that seemed most favorable among the members to begin with, the Committee on Merger reports in favor of entering into discussions with these two churches. Now the editor of the official paper The Lutheran Counsellor, suggests that another committee be named to open formal negotiations with the four-way merger churches. Then both committees would submit reports to next year's convention. This would give the congregations a chance to express themselves on the plan they like best.

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

Letter From Japan

Chapels Are Built

(Arrangements for our mission letters are made by the executive board of the Women's Missionary Society. —J.W.N.)

1956, the Year of the Monkey according to the Zodiacal calendar, is supposed to be a relatively bad year for those who live according to the stars. But for us who live by the Grace and the Will of God it has been a year of unmixed blessings.

Pentecost Sunday gave us the occasion for dedicating a Portable Chapel in Senzoku, the first one of the many planned to be completed. Last night, at our first meeting after the dedication, the building proved its worth. In addition to our regular attendance of three to five people, we had three new ones present, a rarity indeed in the days when we were meeting in private homes. Here in Senzoku, as in several other of our preaching places, "three is a crowd," so we were more than pleased. Oyama-san, the graduate of Kobe Bible School, who lives in the church and does full-time evangelism



there, also reported that the Church School enrollment had about doubled to 50 children. It's only the beginning, but the gift of a building in Senzoku gives us hope for the growth of a strong congregation there.

The second Portable Chapel in our area is being planned for Yoshii, to be finished by the beginning of July. With that, we will have a string of five chapels or churches across the island between Kurume and Oita, namely, Tanushimaru, Yoshii, Senzoku, Hita, and Mori. Mori is only halfway across the island. We are still waiting for a missionary for Oita to work from there towards Mori.

We are also rejoicing over the turn of events in Tosu. This is a small city only 15 minutes by train from Kurume in the direction of Fukuoka. The Tosu meeting was recognized as an independent preaching place at the church's General Convention in April. This means that they begin to assume responsibility for self-support and evangelism in their area. Two years ago some five missionaries contributed enough money to buy an excellent piece of property in Tosu. Well located and ample in size, we looked forward to the day when we could have our own church building, but funds for such a building were not even to be seen on the far horizon.

This spring the idea came to us to sell part of the property, the price of the sale to go into a new church. Because the price of land has doubled in the two years since we bought the land, some nice figuring on a Japanese abacus showed us that the sale of half of the land would bring us within striking distance of the amount needed to give us a nice new church building on the remaining piece of land. The building in question is our former pre-fabricated house here in Kurume, which, unlike Noah's ark, did not float on the face of the waters in the 1953 inundation, but instead let the waters pass through. It was dismantled in favor of the new house finished for us last October, and since then has been gathering dust in a warehouse in Fukuoka.

Two thousand dollars will bring it out of storage and set it up in Tosu completely refurnished with new floors, walls, ceilings, foundations, in fact most everything. We received nearly \$1650 from the sale of the land when we closed the deal yesterday. But even more satisfying was the decision of the eight members of our meeting in Tosu to take the responsibility for raising the \$300 needed to balance the building budget. We already have a building committee at work planning the building and preparing to supervise the construction operations. For the church building itself is not the aim of our present plans. If a strong congregation, with an independent spirit and a will for self-support can grow along with the building, we will have more than ever reason to give thanks to the Lord for His bounty.

Lloyd Neve

May 31, 1956

Kurume, Japan

People and Places

Little Minnesota:

On Monday, June 4, 41 young people from Farmington, Hazelwood, and Northfield accompanied by Pastors Robert Hansen and John Nielsen went to Minneapolis and St. Paul for a day's excursion. Their interesting itinerary included visits to Mount Olivet Lutheran Church (Reuben Youngdahl's congregation), the Augsburg Publishing House, the Lutheran Brotherhood Building, the Star and Tribune plant, Mount Sinai Jewish Synagogue, the St. Paul Cathedral, and the Gateway Mission for the "down-and-outers."

Noon and evening lunches were eaten at Elliot and Como Parks with the young people and pastors having a recreational period at the latter place.

In the evening the group participated in a service at the Gateway Mission by leading in devotions, providing special music, and giving Bible verse testimonies. Evangelist Oscar Hanson's message on "Prayer Power" applied to all.

During the day's bus ride new friends were made, new songs were learned, and new enthusiasm created. Leaguers and pastors fellowshiped together.

North Dakota-Montana:

The Luther League of the North Dakota-Montana District will hold its 46th annual convention in the United Lutheran Church at Flaxton, North Dakota, June 29-July 1. The theme for our convention will be "Ambassadors For Christ." Pastor Eugene Wekander will be our guest speaker and will tour the district. We urge all Luther Leagues to send their delegates, and we hope to see many of our young people at the convention.

Alfred V. Andersen, President
Barbara Hansen, Secretary

Flaxton, North Dakota:

The Luther League of the United Lutheran Church of Flaxton, North Dakota, extends a cordial invitation to the Luther Leaguers of the North Dakota-Montana District to meet in Flaxton for the annual convention, June 29-July 1.

Leona Christensen, President
Beverly Larsen, Secretary

IT IS BIBLE CAMP TIME

Summer is here, and with summer comes Bible Camp. Here is your opportunity to step out of the busy and at times monotonous routine of life to walk with Jesus in a new and special sense, having walked with Him while alone and in the companionship of fellow Christians "through green pastures" and "beside still waters" at Bible Camp, life will somehow not seem so busy or monotonous when you come home.

There will be fun. Sure, there will be fun. But above all there will be quietness,—and God's Word—and CHRIST.

Check with your pastor or your District President to find out when your camp meets, and then pray and plan that you might attend.—J.W.N.

The Hymns Youth Loves To Sing

The Hymn Poll is not dead. It has just been taking a long spring nap, and now that summer seems to have hit the mid-continent in earnest, it ventures forth again. During the past months four leagues from four different states have sent in results. The leagues reporting are those at Blair, Nebraska, Edmore, Michigan, Evan, Minnesota, and Washington Island, Wisconsin.

1. Beautiful Saviour (235)
2. The Old Rugged Cross (93)
3. Living For Jesus (92)
4. Rock Of Ages (87)
5. Holy, Holy, Holy (82)
6. Onward, Christian Soldiers (65)
7. What A Friend We Have In Jesus (62)
8. A Mighty Fortress (56)
9. Sweet Hour Of Prayer (53)
10. Beneath The Cross Of Jesus (51)

Our Father Has Light In His Window (51)

With these results tabulated 449 leaguers from 34 congregations have participated in the poll.

The Curse of Doing Nothing

"Curse ye Meroz," said the Lord.
What has Meroz done? NOTHING.
Why then is Meroz to be cursed?

Because Meroz did NOTHING.
What ought Meroz to have done?
Gone to the help of the Lord.
Could not the Lord do without Meroz?
The Lord did do without Meroz.
Did the Lord sustain any loss?
No, but Meroz did.

Is then Meroz to be cursed?

Yes, and that bitterly.
Is it right that a man should be cursed for doing nothing?
Yes, when he ought to be doing something.

WHAT ARE YOU DOING?

Judges 5:23—"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Selected.

BY THE FIRESIDE

"THE MORE EXCELLENT WAY"

Give me the love that suffers and is kind,
That envies not, nor vaunts its pride or fame,
Is not puffed up, does not discourteous act,
Is not provoked, nor seeks its own to claim.

Give me the love that thinks no evil thought,
Nor dwells complacent on another's sin,
But in the truth delights, and evermore
Still seeks the erring to the truth to win.

Give me the love that springs from holy faith,
And still believes, although it cannot see;

That even for the hopeless hopes the best,
And loves because of what is yet to be.

Give me the love that all things sweetly bears,
Whate'er my Father's hand may choose to send,
Give me the love that patiently endures
The wrongs that come from human foe or friend.

There is but One can live and love like this;
The Christ-love from the living Christ must spring;
O Jesus! ever live Thy life in me,
And all Thy heaven of love and blessing bring.

—Author unknown

"THE HOBGOBLIN OF LITTLE MINDS"

One of the favorite sports of small-calibre persons is catching somebody else changing his mind—especially if the victim happens to be in the public eye. Why shouldn't a man change his mind as he lives longer, learns more, and grows wiser? To cling stubbornly to our old opinions just because we once cherished them is as stupid as to cling to them because they once belonged to our grandfather. Of course, our earlier opinions may still be **right**; there is no need to change them just because they are old. But we ought to dare to re-examine them from time to time to find out whether they are still valid. A century before Christ was born, Cicero was insisting that "change of mind is not inconsistency." If it is inconsistent for one to change his mind, any person who respects his intellectual integrity should strive to be **consistently** inconsistent!

—Whatsoever Things

HIS SUNSET

I watched God paint the sleepy sky
With sunset-ripened red
And yellow streaked with gold before
He tucked it into bed.

It seemed that He was just behind
This flushed and radiant hue;
That here and there He cleft the clouds
To let His face shine through.

And suddenly the sky could not
Contain His artistry,
And streams of light from paradise
Came tumbling down on me.

His pent-up glory bathed the earth,
Illumined space o'erflowed,
And north and east and south and west
With ripened radiance glowed.

I watched God paint the sleepy sky
With yellow, gold and red,
Then slowly draw the shades of night
And tuck it into bed.

—Ruth M. Williams

HE CARES

Among so many can He care?
Can special love be everywhere?
A myriad homes—a myriad ways—
And God's eye over every place?
I asked; my soul bethought of this:
In just that very place of His
Where He hath put and keepeth you
God hath no other thing to do.

—Christian Life.

SEEKERS IN THE WAY

O Youth upon the Upward Road
That winds away from view
Is there a vision from afar
That calls and beckons you?
Thy is it that you walk secure
With shoulders held erect?
Is there a Leader out beyond?
A Guide whom you respect?
O Lord of all the Upward Road,
Keep strong our youth, we pray!

May age and youth together seek
To follow in Thy way.

—Mabel McCav

HE DRILLED OFTEN

A British soldier one night was caught creeping stealthily back to his quarters from the nearby woods. He was taken before his commanding officer and charged with holding communications with the enemy. The man pleaded that he had gone into the woods to pray by himself. That was his only defense.

"Have you been in the habit of spending hours in private prayer?" the officer growled.

"Yes, sir!"

"Then down on your knees and pray now!" he roared. "You never needed it so much!"

Expecting immediate death, the soldier knelt and poured out his soul in prayer that for eloquence could have been inspired only by the power of the Holy Spirit.

"You may go," said the officer simply, when he had finished. "I believe your story. If you hadn't drilled often, you could not do so well at review."

—Gospel Herald

ENOUGH SEEN

Eight-year-old: "I ain't never gonna get married."

Seven-year-old: "Why?"

Eight-year-old: "I've already lived too long with married people."

—Healthways

GOOD PREACHING

Somehow I feel that preacher was on the proper beam when he caused a worshipper to battenhole him and say, "Sir, I came to your church to be comforted, and you sound a fire alarm."

JUST WHAT THEY NEEDED

A minister, on taking a new church, was very highly complimented on his first sermon. A number of people told him it was just what that congregation needed. The next Sunday he preached well again, but the congregation was greatly puzzled because it was the same sermon as before. The third Sunday, when the same sermon was preached again, the session waited on him for an explanation. He said, "Why, yes, it is the same sermon; you told me the first Sunday how much you needed just that, and I watched all week for some change in your lives, but there was none; so I preached it again. I watched all next week, still no change, and I don't see any yet. Don't you think I'd better prepare to preach it again next Sunday?"

—W. L. Ling

A TRIP TO KYUSHU

(Continued from page 8)

daughters are in Christian work or preparing for it. Another reward for coming!

Looking back on these first years in Kurume there was not any too much of encouragement either from the work itself or from the outside world. But here was encouragement. And if I had not come here I might never have known it.

"In the morning sow your seed, and at evening withhold not your hand, for you do not know which will prosper, this or that, or whether both alike will be good." That was the Lord's word through a man who did not otherwise waste his time in scattering encouraging words. But they have urged me on many a time.

"So shall my word be that goes forth from my mouth. It shall not return to me empty, but it shall accomplish that which I purpose, and prosper in the thing for which I sent it." This is another of the Lord's assertions; do we believe it as we ought to? And if so, do we follow the encouraging word of the old preacher, or do we with-

hold our hand when it ought to be scattering the seed?

There was so much more that could be told from that trip. Space and time forbid. There are letters to be written, I still have some in my file of unanswered letters that are more than a year old. Kindly be patient! There is so much to do here.

I might just say that once more we have started our Bible School, now the 7th year, and all space is occupied; but in less than a month our new building will give us plenty of space to grow in. Again we have two classes, because nine of our very best students are back for a second year, some like Hiratsuka and Motoi (from Tanushimaru) have been out in the work three years. Motoi was a coal miner who lost his parents while a child. He became a Christian, and wanted to become a worker. Maya could only recommend him for his genuineness and solidity, but if he ever could become a worker was a question, as he hardly spoke. Pastor Neve says that he preaches as well as any fully trained pastor, and his work in Tanushimaru and surrounding towns has borne good fruit. We thank God for these young men; if He calls, He equips!

THE ROPE HAD HOLD OF HIM

A few years ago one of our great ocean steamers was crossing the Atlantic, when it was overtaken by a great storm. At midnight, when all were bravely battling with the elements, there came a sudden cry of "A man overboard!"

The hurricane was too fierce to permit the vessel's being brought to a standstill; but as soon as the cry was heard, the captain and a sailor rushed to the stern of the vessel, the latter hastily coiled up a rope, noosing it at the end as he ran, threw it with fervent hope that it might find the drowning man.

They anxiously watched the rope, and to their joy it tightened. Although they were almost certain that the man had got hold of the rope, they feared to draw it in lest they were mistaken. Then the captain shouted with all his might, "Have you got hold of the rope?" And in the lull between the blasts of wind there came these words in a faint voice, "No, but the rope has hold of me."

The drowning man had caught the rope and, slipping the noose over his head, had drawn it tightly under his arms, and he was safe; for, held there by the strong cable, he was pulled on board. When he had the rope holding him, he was far safer than if he had held the rope in his feeble grasp.

And it is much the same with the saved sinner. He must first of all take hold of Christ; and when that is done,

it is not so much his hold upon Christ as Christ's almighty, encircling, embracing grasp upon him.—The Way.

YOU?

You who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day. You who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them. You who are passing men sullenly upon the street, not speaking to them out of some silly spite; and yet knowing that it would fill you with shame and remorse if you heard that one of those men was dead tomorrow morning. You who are letting your neighbor starve, till you hear that he is dying of starvation. Or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give someday—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!—Phillips Brooks.

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Per sio Fur
Previously acknowledged	1611.63	95.81	373.56	149.99	457.56	214.71	5.00	31
Albert Lea, Minn., the Romer family in loving memory of their par- ents, Mr. and Mrs. Fred Romer of Trinity Church	250.00		25.00		25.00	200.00		
Indianapolis, Ind., in memory of Rev. H. P. Berthelsen: Mrs. Marie Jen- sen, Marie Sorensen, Mr. and Mrs. John Sorensen, Mrs. Anna Rud- beck, Mrs. Hansine Jensen, Mr. and Mrs. Peter Sorensen, Miss Rose Nielsen, Miss Elna Jensen, Mrs. Edna Olsen Brewer, Miss Elva D. Olsen, the Ladies Aid Society	39.00							3
Sidney, Mont., Brorson Luth. Church	43.70	30.50			13.20			
Camp Douglas, Wis., St. Stephen's Luth. Church	3.98				3.98			
La Grange, Ill., Mr. and Mrs. John Lorentzen in memory of Rev. H. P. Berthelsen	10.00							14
Kankakee, Ill., Trinity Ladies Aid in memory of Rev. H. P. Berthelsen	5.00							
Kankakee, Ill., Mrs. J. M. Christensen and Julianna Jensen in memory of Rev. H. P. Berthelsen	5.00							5
Minden, Nebr., Fredricksburg Luth. Church	100.60		50.60		25.00			25
Clifton, Ill., Luth. Ladies Aid in memory of Mrs. Ida Froeling	5.00	5.00						
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp	3.00						3.00	
Greenville, Mich., St. Paul's Ev. Luth. Church in memory of Vego Nelson	5.00				5.00			
Wolbach, Nebr., Mrs. Rasmus Pedersen in memory of Albert Swanson, Omaha, Nebr.	5.00				5.00			
Oakland, Calif., Richard H. Lincoln of Our Savior's Luth. Church	100.00		130.00					
Portland, Ore., Bethany Luth. Sunday School	100.00				100.00			
Portland, Ore., Bethany Ladies Aid	200.00				200.00			
Portland, Ore., Bethany Luth. Church	90.00		90.00					
Portland, Ore., Bethany Luth. Church in memory of Rev. A. P. Ander- sen	10.00							10
Racine, Wis., Gethsemane Luth. Church	600.00				300.00			300
Chicago, Ill., Mr. and Mrs. Marius Ohlsen in memory of Pastor H. P. Berthelsen	10.00							10
Cedar Falls, Ia., Nazareth Luth. S. S.	109.80	109.80						
Spencer, Ia., Bethany Luth. S. S.	8.90					8.90		
Oyens, Ia., Gethsemane Luth. S. S. in memory of T. Kloster	5.00	5.00						
Spencer, Ia., from friends in memory of Carl H. Johnson	20.00				20.00			
Redvers, Sask., Canada, Dannevirke Luth. Church	60.00				60.00			
Tilley, Alberta, Can., Bethany Luth. S. S. for the Oaks Children's Home	25.00	25.00						
Sidney, Mont., Mr. and Mrs. Ray Petersen in memory of Henry Hendrick- sen, Eugene, Oregon	3.00				3.00			
Oaks, Okla., Mrs. Helen Romer	80.00							80
Fremont, Nebr., First Luth. Church in memory of James Miller, Walter Olson and Randal Robert Rahlf	15.00				15.00			
McNabb, Ill., in memory of Andrew Kofoid: the Ladies Aid	7.00			7.00				
McNabb, Ill., in memory of Andrew Kofoid: McNabb friends \$13, Mr. and Mrs. Andrew Carr \$1, Laura Morgensen, McNabb and Mr. and Mrs. Irvin Morgensen, Henry, Ill. \$4	18.00		18.00					
Total	3548.61	271.11	657.16	156.99	1232.74	423.61	8.00	799

SPECIAL MISSIONS

	Total (Where Most Received Needed)	Foreign Missions	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	World Luth. Action	Chin Mission
Previously acknowledged	\$6185.60	50.00	6440.92	7992.96	4414.57	7145.31		10141.84	
Albert Lea, Minn., the Romer family in loving memory of their parents, Mr. and Mrs. Fred Romer of Trinity Church	435.00		260.00			25.00	50.00	100.00	
Indianapolis, Ind., First Trinity Ev. Luth. Church	53.00							53.00	
Sidney, Mont., Pella Foreign Mission Society	16.60		16.60						
Sleepy Eye, Minn., Mrs. Hans Knudsen	20.00				10.00	10.00			
Northgate, N. D., Larry, Joyce and Russell Olney of Community Luth. S. S.	6.00							6.00	
Spencer, Ia., Bethany Luth. Ladies Aid in memory of Mrs. Carl Johnson	5.00							5.00	
Kankakee, Ill., Gale Jaeger	3.25							3.25	
San Francisco, Ill., Mr. and Mrs. J. Roscoe Jensen in memory of Mrs. Elna Larsen	5.00								
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp	7.00		5.00	2.50	2.50			2.00	
North Hollywood, Calif., Valley Luth. Church	466.03		12.50		12.50			441.03	
Oakland, Calif., Our Savior's Luth. Church, an anonymous do- nation	160.00							160.00	
Portland, Ore., Bethany Luth. Church	308.20							308.20	
Spencer, Ia., Bethany S. S.	10.15							10.15	
Berkeley, Calif., Martha and Helen Rasmussen of Our Savior's Church, Oakland, in memory of Rev. A. P. Andersen	5.00			5.00					
Spencer, Ia., Bethany Ladies Aid	15.15								
Omaha, Nebr., Pastor M. Christensen and family in memory of Sigurd Rasmussen, Standard, Canada	10.00					10.00			
Standard, Alberta, Can., Nazareth Luth. Church in memory of Rev. P. Rasmussen, Dalum, Can.	5.00				5.00				
Redvers, Sask., Canada, Dannevirke Ladies Aid	10.00					10.00			
Standard, Alberta, Can., Nazareth Luth. S. S.	55.00					55.00			
Standard, Alberta, Can., in memory of Sigurd E. Rasmussen. The words Mr. and Mrs. are omitted to save space. Chris Thomsen, Tom Mc Gowan, Axel Rasmussen, F. D. Knautton, Leo Larsen, Wm. Petersen, Edward Rasmussen each \$1, Axel Nielsen, Anthon Myrthu and Mrs. M. M. Jensen each \$2, Elmer Jensen, Alfred Petersen, Norman Bragg, the Sta- zeseth Family, Minot, N. D., each \$5, Jim Poulsen, Calgary \$3, Ken Elden, Standard \$4, the Sigurd Rasmussen Family \$25, an anonymous giver, Standard \$10	75.00								
Brooklyn, Wis., Brooklyn Luth. Church	65.00					75.00			
Brush, Colo., S. S. of First Engl. Ev. Luth. Church	41.76		41.76					65.00	
Sidney, Mont., Martin H. Iversen in memory of Hans, Russel, and Mrs. Iversen	100.00		100.00						
Neola, Ia., St. Paul's Luth. S. S. in memory of Mike Tornblom.	10.04				10.04				
Sudan Mission refund	76.53					76.53			
Chicago, Ill., Atonement Luth. S. S. for support of Munshi Tudu	35.00				35.00				
Milwaukee, Wis., Kingo W.M.S.	40.00				20.00	20.00			
Coulter, Ia., Nazareth Ladies Aid Life Membership for Mrs. Minnie Madsen	6.75		6.75						
Milwaukee, Wis., Kingo W.M.S. Life Membership for Mrs. Gu- mal D. Wang	6.75			6.75					
Total	38237.81	50.00	6883.53	8007.21	4509.61	7426.84	50.00	11310.62	
Received with thanks.			Blair, Nebr., June 9th, 1956.			H. J. Hansen, Treas.			

EDITORIALS AND COMMENTS

(Continued from page 3)

would be of much greater value than to raise our contributions 10 per cent or more. If we got that spirit we would not need to talk about stewardship. Do we put

the horse before the cart in our churches?

Well, we got to think of all this as we read Phillip translation of Paul's letter. The handshake with whi Paul closes is not a jolly back slapping affair. It a pledge and a promise. But why not read the letter?

NEWS AND NOTES

(Continued from page 9)

Two Pastors To Become Chaplains

Pastor Stanley Carlsen of Shelby, Iowa, and L. Mortimer Nielsen of Clifton, Ill., have resigned to become military chaplains.

Pastor Viggo O. Aronsen of Brooklyn, N. Y. has resigned to rejoin the E.L.C.

Pastor Albert Basmussen of Tilley, Alberta, has resigned to accept a call from the home mission church at Red Deer, Alberta.

Pastor Gerhard Nygaard was installed in Cushing-North Luck, Wis. charge June 3.

Professor Clifford Hansen of Dana College has accepted a position as professor at Willamette University, Oregon.

There are 16 vacant pastorates in the synod at present.

Important Lutheran Dates In 1956

All eight church bodies participating in the National Lutheran Council will hold conventions this year. Their 1956 meetings are scheduled as follows:

June 11-17 at Moorhead, Minn.—77th annual synod of Augustana Lutheran Church (517,000 members).

June 13-17 at Fargo, N. D.—60th annual conference of Lutheran Free Church (69,000 members).

June 17-20 at Ashtabula, Ohio—67th annual convention of Finnish Evangelical Lutheran Church or Suomi Synod (33,000 members).

June 19-24 at Cedar Falls, Ia.—60th annual convention of United Evangelical Lutheran Church (57,000 members).

June 20-26 at Minneapolis, Minn.—22nd general convention (biennial) of Evangelical Lutheran Church (961,000 members).

August 14-19 at Muskegon, Mich.—79th annual convention of American Evangelical Lutheran Church (22,000 members).

October 4-11 at Blue Island, Ill.—44th biennial convention of American Lutheran Church (682,000 members).

October 10-17 at Harrisburg, Pa.—20th biennial convention of United Lutheran Church in America (2,206,000 members).

June 20-30 at St. Paul, Minn.—Triennial convention of The Lutheran Church—Missouri Synod (2,001,000 members).

Church Holds 'Wedding Sunday' Observance

Santa Barbara, Calif.—For the 24th consecutive year First Presbyterian church here played host to couples who have been married in the church.

The annual observance of "Wedding Sunday" drew a record congregation of nearly 1,000 people, including 75 couples married by present or past pastors, relatives and friends.

Corsages and boutonnières were presented to the husbands and wives who attended.

Nehru Criticizes Goan Patriarch

Bombay, India—Prime Minister Nehru severely criticized Roman Catholic Archbishop Giuseppe Viera Alvernaz of Goa, Patriarch of the East Indies, for "participating in politics" and "carrying on Portuguese propaganda."

Addressing a gathering of Goans here on the subject of "liberation" of the Portuguese enclave on the Bombay coast, the Indian Premier began by paying tribute to the good work performed by many Catholic priests and missionaries in India.

"But, I am sorry to say," he continued, "there are many priests even here in Bombay who carry on propaganda for the Portuguese and in this connection I must refer to the Patriarch of Goa who has his tentacles (in this field) through the Church's missionaries in India."

"He has the right to do what he likes in religion, but he must not take part in politics."

Report French-Canadians Joining Protestant Churches

Ottawa—An "enormous loss" of French-Canadians to the Protestant Churches is noted in a survey by the French-Canadian Education Association of Ontario.

The report states that more than 60,000 out of 477,677 French-speaking Canadians in Ontario have registered as non-Catholics.

It estimates that the United Church of Canada has received 25,000 of these, the Anglican Church 17,000, the Presbyterian Church 6,000, and the Baptist churches over 4,000.

Deplores 'Needless Detail'**Heaped On Pastors**

Springfield, Ill.—An enormous amount of needless detail is heaped number more than 1,500 persons, Dr. A. R. Kretzmann told the annual national conference of Missouri Synod Lutheran pastors here. He is pastor of St. Luke's Lutheran church in Chicago.

Dr. Kretzmann, in reporting the results of his survey among large Lutheran churches of the synod, said:

"In many cases it (needless detail) has reduced us to pious puttering. In large congregations, particularly, the training of lay workers is an absolute necessity."

Dr. Kretzmann also said: "In the matter of preaching in this day of expert, finished and polished presentation in speech and performance to which our audience has become accustomed in news writing, radio and television, it is neither right nor fair to permit the word of God to be presented with less polish and finesse than the soap opera, the dismal commercial and the evening newscast."

Child Crime Epidemic

More than 80,000 children, fifteen years or younger, were arrested in the United States last year, reports FBI Director J. Edgar Hoover. The number charged with "serious" crimes showed a sharp increase over 1954. Arrests for armed robbery totalled 903. Charges of aggravated assault were lodged against 526 youngsters, all under the age of fourteen. The figures are compiled from police departments in 1,477 cities. Some 163 boys of fourteen and under were charged with rape. Twenty-three girls, fourteen and under were charged with prostitution. Lesser sex offenses involved 1,155 children under fifteen, a total of 12,384 children were arrested for burglary. There were also 542 arrests of children for drunkenness. **The Watchman-Examiner** has repeatedly stated that we cannot have the corrupting standards, devoid of morals, in the entertainment and publication field, together with parental disregard for their responsibilities, without producing a brood of young villains who will infect the oncoming generation with criminal instincts. Society must begin to clean house. Never in our history was evil made so alluring and corruption so amusing as they are today. The adults of this generation must be willing to accept their share of the blame and do something about it.

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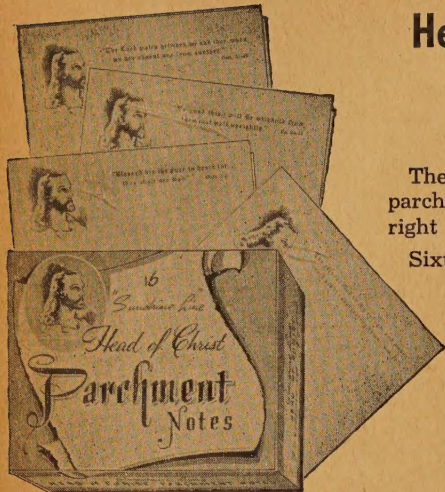
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